A COVRT OF GVARD FOR THE HEART.

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Rec

Rec by Rartwright

TO THE NOBLE AND FERVENT Louer of Religion, Sir GEORGE HASTINGS, *Knight.*

SIR,

MEeting with this Copy by accident, & perusing it with obseruation and delight,

I found it too worthy to
be buried in obſcuritie, or
cõfined to one priuate ſtu-
dy. And though the reue-
rend Author, (who is to
me, after much inquiry,
ſtill vnknowne) for what
cauſe I cannot gueſſe, did
omit to bleſſe the World
with ſo happy a fruit of
his Labours; I preſumed
to bring it foorth to that
light, which otherwiſe it
was likely neuer to haue
ſeene. Vpon the hope to
make that, which was at
firſt

first good, so much the better, by being more publicke and generall. Not that it shall lye exposed to sale on euery Booke-sellers stall, but onely bee commended into the hands of some fewe noble and worthy Persons. Among whom, I am principally encouraged by the certaine knowledge of your Zealous affection to such holy Pieces, and Diuine meditations, to Dedicate it

and

and my ſelfe to the Patronage of your Worſhip not doubting of your gracious reſpect to ſo graue a Gueſt, and free pardon to

Your Worſhips

vnworthy Seruant

IOSEPH TAYLOR.

A COVRT OF GVARD.

PROV. 4. 23.

Keepe thy Heart with all diligence, for out of it come issues of Life.

NOne speakes more feelingly of a storm, then hee that hath suffered Shipwracke; none, of the losse of innocence, more punctually, then the broken, the decayed, the bankrupt sinner: for as some

men that haue vndone themſelues by ſuites of Law, haue yet got the knowledge therby to be good Lawyers; or as other by their many diſeaſes haue out of their Apothecaries bills, made vp a booke of Medicines: ſo doth the deare experiment of our ſins prooue vs good Counſellors for others, (though by a ſtrange argument) becauſe we haue bene ill ones to our ſelues. There was a time when none kept his heart with leſſe diligence then *Solomon* did, when if his wiues had bin made out of his ſide, as *Eue* was out of *Adams*, he had bene a monſter of ſeuen hun-

hundred ribbs at leaſt; for ſo many wiues hee had beſides his Concubines. There was a time when euery wanton eye had a flame for him to ſinge himſelfe by, euery temptation had a picklocke to his breſt to enter in at pleaſure; when his heart was like a ſhiuered glaſſe, reflecting ſo many ſeuerall ſinnes as there was pieces of it; his Cinque ports of ſenſes, vnder an ill guardian, ſo many inlets for treaſon; himſelfe a Captiue, though a King, a ſlaue in ſin, though a Royal one: So that *Tertullian* durſt ſay, *Solomon quite loſt that glory which God gaue him.* And Saint *Ambroſe*

1. King. 11. 3.

with as much ſharpenes, but mingling with it a wiſh of pitty, ſayth of him, *Hee built God a Temple, but I could wiſh, he had not let the Temple of his heart to fall to ruine.* There were not more workmen about the building of the one, then there were foule ſinnes buſie in deſtroying of the other: his heart went downe farre faſter then the Temple roſe, as if God had meant ſucceſsiuely in one patterne to haue drawne to the life, the beſt of his graces, the worſt of our ſins; ſhewing *Solomon* to the world, like the ſame picture with two reſemblances; look on him on that ſide

where

where God portrayed him, with his Intellectuals ſublimed aboue his fellowes, you ſhall find an Angel : ſtep on the other ſide, wher he drew himſelfe in his own colours of Idolatry, you ſhall ſee a deuill ; For a ſinner is no better, St. *Peter* himſelfe hauing had that name (the only title of his, which the Pope leaues out) *get thee behinde me Satan.* Let this therefore bee the diſcouery of the Speaker, that he that knew what the loſſe of a heart was, giues you counſell cheape, which hee dearely bought. *Keepe thy heart with all diligence for out of it come iſſues of life.*

But I muſt not doe *Solomon* that wrong as to gaze on him in his falling, not to caſt a glance on him in his riſing; beſide, it may be my Text may ſuffer in it; the counſaile may bee leſſe welcome if it be thought a condemned Sinner gaue it: Yet we ſhall find, *Elias* refuſed not his meate, becauſe a Rauen (an vncleane Creature) broght it to him: *Should an Angell preach any other Goſpell then this* (ſayth Saint *Paul*) *let him be accurſed*; But, he ſayth not, ſhould the Deuil preach no other then this, Let this Goſpel bee accurſt? Had *Solomon* at that time when

1 King. 17.6.

Gal, 1,8.

when he bended his knees to the Idoll *Aſteroth* (which by many of the Learned is thought to haue bin the ſtatue of *Venus*, a fit Goddes for his turne) had he then, I ſay, pronounced, that the true God were onely to be honored, ſhould wee retyre our Faith from it becauſe an Idolater ſpoke it? But to what ende is it that *Solomons* ſinnes are ſhewen in ſuch a Scarlet, as if the whole ſea of Chriſts Paſsion could not waſh it out? Why it needs be thought that hee is damned, whoſe words, no doubt, haue ſent more ſoules to heauen, then there are letters in them; who

was an immediate Secretary to God, nay, a Royall type of Christ: he sinned indeed, in that he was no type of *Christ*, no more was *Ionas* in his flying away from God, or *Samson* in being deceiued by *Dalilah*: yet both types of *Christ*. But it troubles thē, that they find it registred, hee sinned; but they find it no were that he repented. But their Diuinitie might teach them that in matters of fact, arguments of authoritie drawne from negatiues are but weake; it is not written that he repented, therefore hee did not repent, is but a loose vngrounded consequence: Where do they find

find that *Adam* repented of his ſin in Paradiſe, *Noah* of his Drunkenneſſe, or *Lot* of his Inceſt; are theſe therefore in the *black-booke* of the damned? But ſuppoſe it be written, what action ſhall *Solomõ* haue againſt them for ſo high an Iniury? I am ſure S. *Ierome*, whoſe credite may waigh down a whole Colledge of Cardinals, though weighty *Bellarmin* makes one againſt him, cites a place for it out of *Solomons* himſelfe, where the *Septuagint* tranſlate it out of the originall (though otherwiſe rendred in our Engliſh) *at laſt I repented*. If this moue nor, yet let Gods promiſe be Pro.24.32

of

2 Sam. 7. 15.

of ſome credit, which was made ſo firme for *Salomon*, *I will be his Father, he ſhall be my Sonne: if he commit iuiquitie, I will chaſten him with the rod of men, But my mercy ſhall not depart away from him as I tooke it from* Saul, *whom I put away before thee.* Marke the words, *If he commit iniquity, he would chaſten him,* but how? *with the rod of Men,* But where in the Scripture, is *the Rod of men* taken for damnation? *He would take his mercy from him*; but how? *not as hee did from Saul* that was a Reprobate; why therefore *Salomon* a reprobate?

I confeſſe the Fathers are not very

very tender handed in ſearching the faults of *Solomon*; but he that reades them, may ſoone finde the reaſon was becauſe the vulgar Iewes tooke *Solomon* to be Chriſt, for the noyſing of him to be the Meſsias was the cauſe (as ſome imagine) the Queene of *Sheba* tooke ſo long a iorney to viſite him; Therefore S. *Ambroſe* well coniectures. *God it may be ſuffered him to ſin ſo fouly, leaſt others ſhould (induced with the rariety of his wiſdome) ſinne more fowly in beleeuing him to be God*; But ſhall we therefore infer God ſuffered him to be damned? I would not pronoũce it of the grea-

greateſt ſinner that I ſhould ſee dye, though I ſhould viſibly perceiue his ſins to couer him like a cloude, as if they would keepe God from looking on him, the deuill waiting for him, as for a certaine prey, yet I would not pronounce it? *The wayes of thy mercies O God, are paſt finding out, more vnknowne then the way of a Ship in the ſea, or of an Eagle in the ayre.* Let them ſhew me how a flaſh of Lightening melts the Sword without making any impreſsion in the Scabberd: I will ſhew them as well, how at the inſtant of our death, that mercy more ſuddaine, and more pene-

penetrating then the Lightening, may melt our hearts into repentance, though outwardly the eyes of the standers by perceiue it not. Of the two then, I dare say, the Pope offends the lesse, because more charitably in Canonizing them for Saints, who for ought hee knowes are damned, then these do in damning them, who for ought they know are Saints. But I will no longer tract the vncharitable footsteps of *Solamõs* censurers; more I might say, to secure him from their malice, lesse I could not. I will leaue them onely with this aduise, To bestow more

time in ſauing their owne ſoules; leſſe, in damning of the ſoules of others! For *Solomon* ſaith not heere, Damne another mans heart with all diligence, but *Keepe thy heart with all diligence, for out of it come iſſues of life.*

The beſt counſel that euer was frō the moſt able Counſellor that euer was; for we haue already diſcouered him to bee no leſſe then *Solomon*; one that leaueled the vneuen wayes of knowledge from the *Cædar of Libanus to the Hiſſop that groweth on the wall*; that had traced the Labyrinth of all ſecrets without a thred, and left neuer a knot in nature

ture to vnty; to whom God himſelfe had ſaid, *There was none like thee before thee, nor ſhall any ariſe after thee that is like thee.* Preferred therefore for his *Wiſdome* by *Abulenſis*, before *Adam* in his Originall perfection: nay (that which toucheth vs more nere) one that exactly knewe the true value of a heart, aſwell by the loſſe, as by the enioying. He it is giues you the aduice, as a ſhort exact drawne out of the large coppy of his experience, *Keepe thy heart with all diligence*: nor onely ſo, he preſcribs not as ignorant *Empiricks* giue Phiſick, take this, but ask me not why; or as

Tyrants

Tyrants giue Lawes, obey this, my will is my reason: For he hath a *quia* for you, as well as a *quid*, a why, aſwell as a what, *For out of it come iſſues of life.* Thy *Heart* therefore is a Iewell, thy Body the Cabinet, the Guardian thy Selfe; the Watch, *all diligence*; the motiue of all, *Life*. *Keepe thy heart with all diligence, for out of it come iſſues of life.*

The firſt ſuruey ſhal be of the *Iewell*, a Iewell of Gods own cutting; he the only Lapidary, if you marke the faſhion of it; you may eaſily find it, large and open towards heauen, but angular

and

and narrow, and ſhut vp towards the earth. Aske the Philoſopher what the *Heart* is, he will tell you, *It is the fountaine of life, the furnace of heate, and centre of the bloud*: But aske the Diuine, and you ſhal heare, *It is a Ray, a Spark, an Image of the Diuinitie*; It is the ſoule it ſelfe in St. *Pauls* lãguage, *With the heart man beleeues vnto righteouſnes. Make the heart of this thy people fat* (ſaith the Prophet *Eſaiah*) but why? *Leſt they vnderſtand with the heart*. So that as St. *Baſil* obſerues, The Court hath gott the attribute of the Queene that dwells in it, the Queene the ſtaine of her Court, the

Rom. 10. 10.

Eſay 6. 10

Heart, the attributes of the
Soule; the *Soule* in exchange,
the name, the title of the
Heart. To keepe therefore
thy *Heart*, is as much, as to
keepe thy *Soule*, : Nay, Saint
Bernard will tell you, *That to*
keepe your Heart is as much as
to keepe thy God. For doe but
open thy seuerall Cloſe
there, and there you ſhall
find a neſt of Iewels involued and ſhut vp one within
another. Open thy *Heart*,
thou ſhalt find thy *Soule*
there; open thy *Soule*, thou
ſhalt meet thy *Spirit* there;
vnfold thy *Spirit*, thou ſhalt
ſee thy *Faith*; vnlocke thy
Faith, and thy *God* will ſhew
him

himselfe. St. *Basil* therefore iustly cryeth out vnto vs, *Contemne not O man, this miracle within thee, doe not vndervalue the heart which God hath so inricht.* What madnesse is it to think meanly of your *Soules*, which the Deuil esteemes so precious. He wageth warre against God himselfe, he obserues, he watcheth, he compasseth the world to gaine one heart. If thou wilt not take some care to keep, what the deuill bestowes so much to gaine, must it not follow that thou thinkest far worse of thy selfe then the deuill doth?

If nothing else will reach

thee the value of thy heart
know it is the onely glaſſ
that God delights to look
in, it is a letter written b
himſelfe to himſelfe, as we
directed to God, as ſent fro
him; the Inſcription his, th
Superſcription his; It is h
Sacrifice, his Altar, and h
Temple, it is a Sterling pie
of Gods owne Coine,
Medall on which he ſtamp
his Image, and in that ſtamp
thou mayſt read thy value.

I haue ſaid enough, but no
all, yet did euer any affirm
the ſhadow to be worth th
ſubſtance, or the Pictur
worth the face of him it re
preſenteth. Yet St. *Auguſtin*
hath

hath a ſtrain aboue this, with ſo exact compleatneſſe was our Redemption accompliſhed, *God laying downe at ſtake his ſoule, for the ſoule of man that was forfeited, as if the ſoule of a ſinner were worth the ſoule of his God.* Bold words, holy Father, *the ſoule of a ſinner worth the life of his God:* worth thoſe *ſtripes*, thoſe *buffetings*, thoſe *riuers of bloud*, that *Paſsion*, nay that *Death?* Had not the leaſt droppe, or the eaſieſt groane of Chriſt, beene ranſome enough for more worlds, then there were euer men from *Adam* to this houre. Had not the very act of deſcending from

his Glory into the bosome of the Virgin merited as much. Yet such was the will of our blessed Sauiour, that could it bee supposed there were but one lost soule in al the world, imagine it were ondly thine, yet he would haue come into the world, & would [illegible] fered all those torments, to haue saued that one Soule of thine, for Christ dyed as much for one as for all; in the share of his Passion as in the enioying of the Sunne-shine; All hath all, euery one hath all. I can goe no higher in the valuing of this Iewell; it shall be my wish that none here euer goe lower in the e-steeme of it. S. *Cyprian* was

of the minde, *That if the meanest or the poorest man amongst vs did but knowe how noble his heart were, what honours, dignities, and priuiledges it had, hee would scorne as much to dishonor it with sinne, as a great Prince would doe to pilfer for his dinner.* For do but thinke with your selues, what haue your deare, your familiar sinnes in them, worth a heart that *God* hath dyed for: before you part with it, looke vpon it; a Prodigall will do so much for his money, though hee throw it away afterward: see what you change, see for what, obserue from whom you take it, to whom you

giue it, remember what sorrowes it must suffer, if you part with it. When you haue done this, St. *Austin* lets you loose, *Sinne if thou canst where thou art, for either thou art already an incarnate Deuill, or by this thou shalt ouercome the Deuill.* Thus let me leaue this Iewell a while in trust with your eares, till I haue found a Cabinet for it, which is my next *Search, thy heart.*

Soules once seperated needs no looking too, but while they are here vnited, they are neither without their Prisons, nor their Guardians: *Seneca* saith, *These pillars of bones that wee see couered with*

flesh, spread ouer with Nerues and vaines, the Face, the Brest and Hands, make vp but one Fabricke of a Prison, to keepe the vnruly Heart in a Prison and Prisoner both at a time; For saith *Tertullian*, *As soone as the prison is made, the prisoner is in.* But *Epictetus* will not grant the body a name of so much strength as a Prison, with him it goes for no more then a *China dish, an artificiall durt, or Clay neatly made vp.* *Plautus* the *Comedian* hath an other straine for it, he calles man the *Saltseller of his owne soule.* But as it is a defence which women vse, when it is vrged to them, why there should

should be left in Story, more arguments of the malice of their Sex then of men: to answer that, the reason is, Because men are the writers of those Stories, not women: So wee may vse the like in these tieles, of disparagement of the body, That the Soule was the Inuentor of them, not the Body. But whether a *Prison*, or a *Chinadish*, or a *Saltseller*, or what elle they please to call this outward frame of ours, it must needs be the only Casket of this Iewell which we haue so highly prised: nor shal we lesse in a proportion esteem the *Casket* the the *Iewel*. *Tertul.* saith, *Far be it that God should for euer*

forsake that Body which was the Diuine worke of his owne hand, the Maister-peece of his Art, the Viall of his breath, the Heyre of his bounty, the Priest of his religion, the Souldier of his testimony the Sister of his Christ: If Tertullian weigh so highly Saint *Pauls* Words in the Scales: *Know ye not that ye are the Temple of God, that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple you are.* It was scoffe put vpon *Galba*, a *Romane* of better wit then face, that *Galbas* neat wit had a foule dwelling: But the Christian needs not feare any such by-

1 Cor. 3. 16, 17.

by-word; for Saint Cyprian sayth, *That the Flesh of a Leaper is as fayre to God, as his that is bath'd in Milke and Spices*; Nor can a good Soule euer complaine iustly of an ill lodging, for though the walles of this thy House of Flesh totter with a Palsey, though they flame about thee with a Feauer, or fall to ruine with old Age, though thou art become an entire Hospitall of all Diseases within thy selfe, yet as long as thou hast not parted with this Iewell of *Solomons*, if neyther thy eyes haue pawned it to Lust, nor thy eares morgaged it to Vanity, nor thy will sold it our

right

right to presumptuous & to raigning Sinnes: If it be thine owne Heart in thine owne Body (for to alienate one, is to make away both, for let none thinke he can giue away his Body to his Sinnes, and keepe his Soule for his God) but if both be thine, be assured God will keepe both of them thine, & will make vp the defects of both, If both be not thine, powre out thy prayers, that it would please thy angry God to giue thee thy selfe againe, that Christs wounded heart may send thee back thy heart vnwoũded, with this, with this warning rouited through the

midst

midst of it, *Hereafter keepe thy Heart.*

The Soule is so insinuated into the Body, with so nere so close a combination, that it posed *Tertullian* (as himselfe confesseth) to distinguish, *Whether the Body Caryed about the Soule, or the Soule the Body.* On the same hinges we may hang another doubt, which may be said to keepe the other; For looke on the *Soule* discussing, deciding, & commanding all, you will say, shee is the Guardian: Looke again on the *Body*, see in it the severall stations of the *Senses*; the *Eyes* watching, the *Eares* listning, all standing

ding Sentinels, & the whole frame of it like a well built Castle, it might tempt you to beleeue, that the Body had the charge giuen of keeping the *Heart*. But since the Guard may as well be said to keepe the King, as the King the Guard, we will leaue the care betweene them, wishing thē, that neither of them answer as *Kain*, did, *Am I my Brothers keeper*. For the Heart wil one day giue account for the lustfull wandring of the Eye, the Eye shall giue account for betraying of the Heart. *Tertullian* saith, *The same fire shall then hold them, that now dally in the same flame;* Gen.4.9.

collegue fellowes they haue bene in ſinne, and God will not part them in the puniſhment.

The beſt reſolution then of theſe words will be, *Heare keepe thy ſelfe.* But it is a high way ſaying, *That he that learns of none but himſelfe, hath a foole to his teacher.* How then ſhall the *heart* that is kept by none but it ſelfe, haue no wiſer a Guardian? I feare no wiſer. *Dauid* hath therefore found out another for the cuſtody; *For* (ſaith he) *vnleſſe God keepes, the watchman waketh but in vaine.* Hee that keepes the *Spheres* in their motions, the *Sunne* with a whole army of leſſer lights

Pſal. 127.

in

in their courſes, he that ſets the Sea his bounds, *Thus far ſhalt thou paſſe, but no farther*; He that hanges the whole World vpon the Hindges, is as carefull of thee as of the whole world; nor doth he leaue thee only to his generall Influence, as *Pelagius* (too proud of the ſtrength of his owne Heart) would haue it; He doth not winde thee vp as a Watch, then giue thee vp to thine owne motion, but ſayth Saint *Auſtine*, *When he hath ſent his Graces as Harbengers to prepare thy heart, he continues them there to guard thy Heart*: Doe but recount to your ſelues the Stories of

your own liues. Remember how often your hearts haue bene resolutely set on such, or such a sinn, yet God hath diuerted them: How often haue your tongues bene ready to blaspheme, or slander, yet *God* hath stopd them; and your hands prepared for a mischiefe, yet *God* hath stayd them. How this affects you I know not, but St. *Augustin* was so taken with it, when he thought on't, that it made him speake those words which nothing but such a zeale, such a deuotion, as St. *Augustine* had, could make warrantable: *Such are the mercies of God* (saith he) *to my soule tha*

that I can ſcarſe imagine God doth any thing els, but ſtudy how to ſaue me; as if hee had forgot all the reſt of his creatures, to haue the more time to looke to me alone.

Nor is this all; but as great *Princes* will haue their Seruants attend on him whom they honor: ſo *God* commãds the glorious Angels to wait on their Harts, on whom he caſts a gratious eye, nay, *They are no longer Angels,* (as St. *Gregory* well obſerues) *then they are ſo employd*: For according to S. *Auſtin, An Angel is a name of Office, not of Nature.* They are alwayes *Spirits*, but not alwayes *Angels*, for no lon-

ger messengers from *God* to man, no longer *Angels*; since onely to be a Messenger, implies to be an *Angell*.

That euery one of vs hath a seuerall *Angell* deputed for his guard from his natiuitie, is the iudgement of some of the learned Fathers: Saint *Hierome* proues the dignity of the soule by that argumẽt, *St. Basil* as confidently sayes *That euery true beleeuer hath his Angell*: the like sayes *Origen* of euery one that is baptized. Others of later times haue gone so far, as to affirm our Sauiour Christ while he liued on earth, had his tutelar Angell: because it is sayd that

when

when he was in that bloudy agony in the Garden, there appeared an Angell from heauen comforting him. But the bold forehead of the *Iesuite Maldonat*, blusheth at this, reiecting it for a Paradoxe, *That hee that was the true God should want the guard of one single Angell.* *Bellarmins* Meditations haue eleuated him to so high a fancie, as to find out, that in euery Kingdome there are two Kings, a Man and an Angel; in euer Dioces two Bishops, a Man and an Angel; nay, in the Catholike Church two Popes without a Schisme, the one a visible Man, the other an inuisible Angell. But wee Luke 22.

knowledge is bounded o
the one ſide with the Scrip
ture, on the other ſide, by ou
owne modeſty, do willingl
forbeare to giue you dreame
inſtead of Reuelations, Fan
cies, inſtead of Truth. Whe
ther euery Soule of vs hath
ſeuerall Angell for a Tutor
Let it reſt with thoſe Father
that thought ſo: But whethe
each of vs hath a bad An
gell to oppoſe, as a good t
aſsiſt, as *Maldonat* thinks pro
bable? or whether at the re
ſurrection, euery mans goo
Angell ſhall gather togethe
the bones of him he guarded
as *Suarez* teacheth: Or a
Bellarmine will haue it, *In th*
Chair

Chaire of Rome there bee ſeated an inuiſible Pope, as well as a viſible; Let the Ieſuits only determine, that haue made themſelues a falſe Key to the Cabinet of *Gods* ſecrets. It ſhall ſuffice vs to whom the Fooliſhneſſe of the reuealed *Goſpell* is ſufficient, *That hee that maks his Angels miniſtring ſpirits, & his Miniſters a flame of Fire, hath giuen his Angels charge ouer vs, to keepe vs in all our wayes.* In *Daniel* wee find but one Angell to guard a whole Kingdome, all *Perſia.* In *Geneſis* two Armies of Angels to keepe one *Iacob.* Of their protection wee are certaine, of their number whe-

Heb. 1. 7.

Pſal 91. 11

Daniel 10

Geneſ. 32.

ther one or more, wee may be with religion enough vncertaine. That which concernes vs neereſt, is to make ſuch vſe of it, which St. *Bernard* doth on thoſe words already cited; *He gaue his Angels charge ouer thee.* O what reuerẽce ſhould theſe words ſtrike in thee, what deuotion ſhould they ſtirre vp, what confidence to heare that thy Angels are thy guides, to hear that they are not onely preſẽt with thee, but preſent for thee: they are the coniuring words of that deuout Father, *Let mee beſeech you Brethren, that yee would not commit thoſe foule ſinnes in the ſight of the*

Angels

Angels that keepe you in the eyes of God himself, which you would not doe if no more then I were by? If you will needs sin (saith St. *Basil*) *chuse out some place where neither God nor his Angels are; but if their be no corner so darke, so solitary, so secret, but they are there, let there as well be no place for you to dare to sinne.*

I haue shownе you the attendance of the Angels vnder God the great Keeper of all harts; That there is a heauenly watch dayly set about vs. I will onely adde this out of St. *Basil*, *That God, nor his Angels neuer part with vs, till*

we

We make them goe, that only our sins dismisse this Watch. For as smoake driues away Bees (saith that Father) *or as ill smels chase Pigeons from their Doue-coats, so doth the smoake, the stench of sinne driue God from vs with all his Angels.* Let not therefore the vnregenerate Sinner complaine that his *Heart* is not in Gods keeping: For had he not throwne durt on it himselfe, nay, had hee not razed out of it the Image of the *Deitie*, as a Thiefe doth the marke of stollen Plate, that the owner should not know it, *God* had still kept it. But he keepes no defaced *Hearts*, nor yet no counterfeit;

feit; he keepes no careleſſe, vnregarded, throwne-away hearts. *Heart* keepe thy ſelfe, muſt be the watchword; that paſsion that meetes thee without that word, let it not liue a minute longer; for there is no greater Treaſon then ſelfe-Treaſon, when the betrayer, and the betrayed, ſpell but one man.

But it troubled St. *Auſtine* much, how the *heart* ſhould keepe the *heart*, when the *heart* would ſo ſeldome obey the *heart*. It makes him begin with admiration; *The minde commands the body, it is obeyd; the minde commands it ſelfe, it is reſiſted; bid thy feet ſtirre*

ſtirre, or thy hands moue, or thy eyes turn, in a moment it is done, with ſuch eaſe and ſuddenneſſe, that you can ſcarſe diſtinguiſh the performance from the command: but the Heart commands the Heart, to will this, or that good; which it had not commanded had it not willed, yet doth it not will what is commanded. He ends with the admiration he began, *What Prodegie is this, what Oedipus ſhall vnriddle it?* But the good Father findes it out at laſt, *For* (ſayth he) *the Heart turnes but halfe a ſide on good actions, it lookes on them but with one eye; if it chance to bid farewell to ſinne, it is as fooliſh friends part, with*

many

many lookings backe, many excuſes, ſtil one farewel more. When Saint *Auſtine* himſelfe in his yonger dayes, prayed to God for *Chaſtitie*, he confeſſeth he could not keep his rebellious *heart* from adding, *giue mee chaſtitie, but not yet O God, let me haue ſome pleaſure more.* No wonder then if the heart bee not obeyed, that would not be obeyed: if ſin depart not, when the heart will not let it goe. To cloſe vp this, if we baniſh ſinne, it muſt bee withall the heart; if we entertaine God, it muſt be into all the heart. If we keep our *hearts* it muſt be withall diligence: So ſhall we bee able

to

to beare a part in the Prophets ſong, *My heart is ready, O God, my heart is ready, for I haue kept my heart with all diligence.*

Thus haue wee ſeene the Iewell that is guarded, the watch ſet, the watchword giuen; we are now to walk the round to ſee the Diſcipline: For St. *Bernard* will haue *Solomon* heere meane a Military watch, that is, *keep thy heart through al the watches of the night*: So that we all lye perdue vnder Martiall law, *he that ſleepes dyes for it.* The Originall word *Samarah* (as it is obſerued by *Scalager*) will well beare it: for it not onely

onely ſignifieth the place, the ſtation of the watch: as it is ſaid in *Baruch*, *the Stars ſhined in their watches*. But the actiō of the Watch it ſelfe, as *Dauid* vſeth it, *My ſoule wayteth for the Lord, more then they that watch vnto the morning, I ſay, thē they that watch vnto the morning*. The Antients diuided the night into foure Watches; two from the Euening to the firſt crowing of the Cocke; two from the crowing of the Cocke to the riſing of the morning. Theſe night watches *Origen* ſeconded by St. *Auſtin*, compared to the foure ages of man, *his Infancy, his Youth, his Manhood, & his Olde* Pſal. 130.6

age:

Age: So that you may now perceiue what it is to keepe your hearts all the Watches of the night; it is no leſſe then frõ thy Cradle to thy death-bed; from the firſt moment that God kindled a light of knowledge in thy heart, till the laſt when hee ſhall put it out: a light indeed ſo dimme, that the Fathers doubted not to compare it to the night; yet by that light, by that weake light, that glimmering, we are all to watch; Nor did our Sauiour bluſh to be likened to a Thiefe that ſhould come in ſuch a nĩght; for he that tooke on him our Nature, ſhames not at the name

name of our vices; ſo that he by that name may keepe vs waking? But whether he come as a Thief, or as the Maſter of the houſe in the ſecond or third watches, *bleſſed are the ſeruants whom he finds thus watching.* But why in the ſecond or third onely, St. *Gregory* makes queſtion of? why names hee neither the firſt watch nor the laſt? Hee anſwers, the firſt is implied in the ſecond, but the laſt is left out as deſperate. Hee that dreames out the firſt watch, may awake in the ſecond, he that ſhuts his eyes in the ſecond, may open them in the third: But hee that drinkes

Luke 12. 38.

downe ſinne like *Opium* to ſleepe with it, till the conuulſions of old age, or the laſt crampe of death awake him, ſhall be like wretched *Nabal* who when hee had ſlept, found that his hart was dead within him. But let me beſeech you brethren to awake before that howre awakes you; to remember how fearfull a thing it is to fal into the hands of an angry God, whō yee haue ſo often mocked with delayes, as you meant to coſen your ſelues to hell in ſpight of heauen. Yet make a ſtand, looke backe on the time, which you haue rather throwne away then ſpent

1 Sam. 25.

flatte

flatter not your ſelues, that the laſt Watch is farre from you, for none is truely young that is olde enough to dye: To ſhut vp all, vſe but that wit, that ſtudy, that diligence to ſaue your ſoules, which you haue done to damne them. For God requires no more of you, then his enemy; you haue ſpared neither time, nor coſt, nor trouble in the Deuils ſeruice, *You haue loſt your harts with al diligence*; In Gods ſeruice doe but ſo much, *Keepe your hearts with all diligence.*

Neither *Loue*, a *Kingdome*, or the *Deitie* endures a ſharer, neither a deuided *diligence*

or a deuided *heart* can ſerue Gods turne. Though the *Tranſlators* therefore differ, whether it be *Cuſtodia*, *Cura*, or *Munitio*, whether *ex* or *præ* be affixed, yet in the intirenes, in the word of latitude, they all agree; For, whether we looke vpon the *watch* we ſet about our *hearts*, it muſt be no ſlumbring, no ſupine, nor intermitted watch; or on the care with which wee *watch*, it muſt bee no looſe, ſcattered, diſtracted, or aguiſh care that comes by fits; or on the places, frõ whence we watch the Forts or Block houſes, the inward or outward ſenſes, all muſt bee man'd

man'd. Since therefore ſinne aſſayles euery where, wee muſt be armed euery where. If we do but obſerue nature, we ſhall finde by her placing of the *Heart*, how we ſhould *keepe* it: Firſt, it is ſeated with all aduantage of intelligence, almoſt in the center of man, with a curious net of veines, ſpred from it ouer all the body; like the Spider in the midſt of her web, which feeling the leaſt touch that ſhakes her worke, retires inſtantly from the danger: So ſhould the Soule ſhrinke at the leaſt noyſe, whiſpering, or murmure of ſin, it ſhould auoyd the very complement,

the first addresse of it, and to be sensible of danger at the very sight, the glimpse of a Temptation. But this is not all that *Nature* hath blest the *Heart* with; for besides this scituation of aduantage, it hath a double natural fence, the one more inward, a tender, though firme skinne, to envvrap the *heart* with; the other, an outward strong wall of ribbs. St. *Cyril* in his booke of *Adoration*, bids vs note it as remarkable, *That the first ruine of this wall was in Paradise, when God tooke a ribb out of Adam to make a woman of: so that the forming of our first Mother, hath caused many of her*

Sounes

Sonns the looſing of their hearts; For as St: *Cyril* followes the *Allegory*: *Euer ſince that time, ſinne aſſayles the heart at that place where it wants that rib for to defend it.* St. *Gregory* Moralizeth the *Ribbs* into ſo many rational Vertues encompaſsing the heart like the ſtrong men about the bed of *Solomon*, The *tender skinne of the heart* he makes to bee the *tender Conſcience*, *For hee that wraps not vp his heart in a ſoft, a cleane, and vnſeared Conſcience, is either about to make a forfeit of it, or hath alreadie loſt it.* That therefore wee may immitate *Nature*, Let the *Heart* neuer bee vnguarded,

let religious meditations bee as veines to conuay pure thoughts from it, constant vnshaken resolutions bee the nerues, let a wall of Virtues, immure it instead of Ribbs, a cleare Conscience in lieu of a defiled; so shall wee finde the motiue of al, made good, *For out it come issues of life.*

It was *Platoes* aduice in his second *Dialogue of his Republique, That euery Citie should haue his Fountaine in the midst of it*, his reason, *that it might be readier for vse, either for the ordinary employments of it*, or *if a casuall fire should neede the helpe of it.* For the same causes thinkes St. *Christome, That*

blessed

bleſſed Fountaine of bloud and water, brake forth out of our Saiiours ſide about the heart nere the middſt of him, that it might be equally neere to all, that would either drinke out of that eternall ſpring, or quench the fire with it, that either Luſt or Anger had made flame. Like ſuch a Fountaine in the middſt of a beſidged Citie, ſhould the Heart of man be among his many enemies. But poyſoning of waters is the ordinary ſtratagem of warr, nor hath our great Aduerſary forgot it, He knowes that if the Fountaine of Life bee not ſpoyled, his broken Ciſterns of death will neuer be frequented, nor can hee euer

call

call himselfe his Conqueror, whose heart stands out against him. It was the complaint of *Italy* in the Ciuill Warres: *That as often as Rome was set on, she of necessitie was the way of the Warre*; but it fares worse with the *Heart*, *For as it is the first part of the man that liues, the last that dyes; so it is the first the Deuill giues assault vnto, and the last that he giues ouer*; *nay, were there neuer a Deuil, the Heart hath an ill Spirit of 'its owne to trouble it.* For as some Boroughs with vs boast of the Priuiledge, that they may hang & draw within themselues: so is the heart of man such a Cor-

Corporation, it may execute it ſelfe within it ſelfe, without any Forraigne, either Iudge, or Executioner. For ſhould wee goe no further then the *thought*, might wee not make a ſhift to *thinke* our ſelues to hell? if we had neither hands, nor eyes, nor feet, would not our hearts finde the way thither? I know we all keepe an outward ſtate with our ſinnes, as Princes do with their meane Fauourites, we will not ſeeme to acknowledge thē abroad, yet wee hugg, and play, and make wantons of them in the inward Chambers of our hearts: as if ill thoughts at

the

the day of Indgement would weigh no more then the ayre or the Sunne beames doe in the Scales againſt vs : but at that triall we ſhall find, that without the mercy of our God, euery looſe laſciuious *thought* which wee take delight in, ſhall be as a ſheet of Lead to helpe to ſinke vs. *Proclus* tels vs a ſtory of *Pollidorus* the Tyrant, who in a viſion ſaw his *Heart* thrown into a boyling *Caldron*, where after it had bene a while tormented in the heat, it cryed out of the *Caldron* to him, *Apollidore, I am the cauſe to thee of all this.* Nor may wee vniuſtly feare, that their hearts

will

will really cry out ſo, who now paſſe ouer all as in a ſlumber, whoſe ill thoughts dayly vſher them to ill actions, whoſe ill actions bring them in a circle backe to ill thoughts againe. For *Dauid* found it out, The wicked ſtill walke the round; Firſt, they act a ſinne, becauſe the thought hath pleaſed them; then they thinke that ſinn ouer againe, becauſe the Act hath pleaſed them, by a damned *Arithmatike* multiplying one ſinne into a thouſand. How then, muſt this Fountaine be ſo pure, may not the leaſt ſtraw, nor graine of duſt be throwne into it? Cannot

the

the *Heart* ſo much as play with the Deuill? Are ill thoughts ſin; Good thoughts that are not put in execution are not rewarded, ſhall then the ill ones vnacted bee condemned: Cannot the diſtinctions of the Doctors of *Rome* excuſe, when our great God ſhall examine, may not we anſwer for our thoughts in the ſubtil Lãguage of their Schoole, *That ſome of thẽ were but firſt firſt motions, therefore no ſinnes; others ſecond firſt motions, therefore but veniall ſins.* How the learned Papiſt may euade from Hell with this, I know not: but we dull *Proteſtants* haue no ſuch Art, we dare

dare not venter on it. That all our inordinate thoughts are ſinne, is our Confeſsion, for all is our ſorrow, of all is our repentance.

Nor is it a wonder that thoughts ſhould be interpreted for deeds: For, St. *Chriſoſtom* ſheweth vs, *That as the Deed of the hand is the outward action, ſo the Deed of the Heart is the thought. Yee haue heard,* ſaith our Sauiour, *it was ſaid by them of old, Thou ſhalt not commit Adultery, but I ſay vnto you, that whoſoeuer lookes on a woman to luſt after her, hath committed Adultery in his heart, already.* For ſaith *Tertullian, The will it ſelfe is imputed to it*

Mat 5.37. 28.

ſelfe

ſelfe, nor can the heart becauſe the deede is vndone, hauing done the thought that it ſelfe could do, be excuſed.

As *Hanibal* therefore was wont to ſay of the *Romanes*, that they could not be ouercome but in their owvn countrey, So let vs vſe this Stratagem in fighting againſt our ſinne in the very heart, the countrey wher it breeds. It was St. *Bernards* aduice to his Siſter, to mark wel what God ſaid of the Woman to the Serpent, *Shee ſhall bruiſe his head*: Hee himſelfe anſwers, *The very head of the Serpent is then truely ſaid to bee bruiſed, when ſinne is there ſtifled,*

fled, where it is first borne. Hoc is a religious *Herod*, that kils such *infants*, nor shall hee want the name of *happy*, that dashes these *little ones* against the Stone. The *Ebrew* hath it, *against the Rocke*. A misery which concernes vs all, cryes St. *Augustine*, *for the Rocke is Christ*: Doth the tender *Conscience* complaine of young growing sinnes, of disordered vnruely thoughes, that break in vpon vs in the midst of our prayers? *Away with them to the Rocke*. That *Rocke* hath strength to bruise them: doth *Lust* kindle a flame in our hearts of loose *Lascivious* cogitations? *Away with them*

Psal. 137. 9

to the Rocke; that Rocke hath water to quench them. Doe we find Gods anger kindled against vs for these sinnes? Away againe to the Rocke, that Rocke hath holes to hide vs in. Moses was in the cleft of the Rocke when he saw God passing by: but if wee once get into the cleft of this Rock, God shall bee alwayes passing by, but neuer passe, for he is ours for euer.

It can be neither time nor labour lost, that is spent in clensing of the Fountaine, for if any one here would this minute make it his worke God would bee well pleased to looke downe from hee

uen vpon ſuch Labourers, whom his Sonne hath already bleſt, ſaying, *Bleſſed are the cleane in heart*; yet this is not enough: be thy heart as pure as Truth, as white as Snow, or Innocency, if it be a Fountaine ſealed vp, onely a wiſhing, a thinking, or intending heart; nay, I may adde, if it be onely a beleeuing heart, if there be no good workes, *no iſſues of Life from it*, then flatter not thy ſelf that ther is any *life* in it. *Tertullian* ſpeaks of ſome in his time, *That God well ſatisfied, if they acknowledged him in their hearts, howeuer in their actions they denyed him*: Inferring from

hence, that they might ſinne without forfeit of their *Faith*; *As if* (ſaith he) *they could commit a chaſte Adultery, without wrong to marriage*; or *Religiouſly poyſon their Father, without loſſe of their Pietie*. But they that haue the Art to ſin, without forgoing of their *Faith*, may haue as ſtrange a conueyance, no doubt, to be damned without looſing of their pardon. Wee ſhould hardly ſay, a good Houſe were kept, where we neuer ſaw the Chimney ſmoake, nor Almes giuen at the gate; nor can it bee the thrift of a good ſoule, not to diſpence it hath abroad: Howſoeuer

our

our Clanculary concealed Saints imagine, ſhould the naturall heart contract all the heat it had within it ſelfe, neither it, nor the body could haue a being. For as in *Glaſſe workes* though the fire bee ſtil to be kept encloſed within the Furnace, yet there is ſome vent, ſome breathing for it; So when the Spirituall *Heart* hath entertained a veſtall fire of *Faith* in it; the hands cannot but bee warmed with Charity, the Tong heated with Deuotion, and the Eyes ſparkling towards Heauen; All the out-parts muſt feele the warmth of it; for it is well obſerued, that

it is not sayd, *In it is life*, but *out of it come issues of life.*

To shut vp all with an obseruation of St. *Cyrils*, *The Heart of man is like the Rodde of Moses, as long as he held it in his hand, it remained a Rod, but when hee threw it to the ground, it turned to bee a Serpent*: nay, *a Dragon, the Prince of Serpents*, as *Philo* the Iew saith. So the Heart of man as long as there is fast hold of it, as long as man is the possessor, God the Guardian, it continues still a Heart, but if our boysterous vnruly sinnes once throwe it to the earth, it changeth instantly, to be a Serpent. So let mee beseech

as many as heare me to day, whose Consciences this minute tells them, that their *Hearts* are turned into *Serpents*, and are now crawling on the earth, to stretch forth a hand of sorrow, a hand of true repentance, to take them vp againe, in what shape soeuer they appeare. For he that was exalted on the Crosse, as the Serpent in the wildernes, shall turne those Serpents into Hearts againe, their gall and poyson into Innocence, their sting of Death, into *Issues* of immortall *life*.

Lay vp therefore these Memorialls yee that loue your *Hearts*, Lay them vp

yee

yee that doe not, that you may loue them. Remember the *Heart* is a *Iewell* of Gods owne cutting, the substance and fashion of it is heauenly. Remember it is the *Glasse* that God delights to looke in, why should you breake it and scatter it? It is his *Letter* sent from Himselfe to Himselfe, why should you either blot, or falsifie, or not deliuer it where it is directed? It is his *Coyne*, his *Meddale*, why should you vnderualue it? It is his *Sacrifice*, his *Temple*, and his *Altar*, why should you prophane it? But if the Deuill hath any sinne so powerfull as to strike

ſtrike out the memory of all this: Yet remember it is that *Iewell*, which *Man* hauing forfeited, the *Sonne of God* was faine to dye for to redeeme it. So that hee that dares looſe his *Heart* againe, dares crucifie his *God* againe. Remember next, the pure Eyes of the *Angels*, that like the eyes of a wel-drawne *Picture*, are faſtned on you which way ſoeuer you turn. Remember the neuer-ſleeping *God* that is all Eye to bee your Guardian, vntill that your wilfull ſinnes diſmiſſe him from you with all his Angels. Remember laſt of all, that this heauen-

ly

ly watch is not set about
dead Treasure, That as the ce
lestiall Orbes haue a motion
of their owne, though moo
ued perpetually by the *Firs*
Eternall Mouer : So though
the Powers of Heauen be
set to Guard you, yet this
excuseth not the Guard you
are to set vpon your selues;
for if a man keepe not him-
selfe, God doth not keepe
him. Keepe therefore your
Hearts through all the wat-
ches of the Night; from the
twilight, to the crowing of
the Cock; from the crowing
of the Cocke to the daw-
ning of the day; from the
Mantle to the Winding-
sheet;

heete; from the Cradle, [illegible]
he Graue. Let neither ill
houghts pollute the *Spring*,
nor *foule deeds* the *Riuer*; lo
hall there from thence *come*
ſſues of life, not onely the
life of nature, which the
worſt men haue, nor onely
the life of *Grace*, which the
Good haue here, but the life
of *Glory*, which the *Saints*
haue in the world to
come, *Amen*.